PACIFIC SCHOOL OF RELIGION

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 41 October — December, 1951 No. 4

I love thy church, O God!

Her sweet communion,
Solemn vows,
Her hymns
Of love and praise.

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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Dr. Eleazar Guerra

GREETINGS

TO THE METHODIST ECUMENICAL CONFERENCE

in Oxford, England

By Dr. Eleazar Guerra, Bishop of the Methodist Church of Mexico

In this hour of fervent spiritual jubilee the different branches of Methodism are sending their representatives with bulging reports of the victories won by Methodism in the

whole world. In a dark and dangerous hour for the world, as a result of man's misunderstanding, Methodism meets to channel its spiritual values in an expression of faith, enthusiasm, and action, and in an effort to collaborate in the solution of global problems. Thus, there opens before us a magnificent opportunity to reiterate the basic principles of Methodism which can be revived in the glow of burning hearts.

Representing the Methodist Church of Mexico, which has now been established for 77 years, we come at this time to bring our filial greetings to the beloved Mother Church, the Methodism which John Wesley, illumined by God, here initiated with such spiritual power.

We are deeply moved, for we hold it to be a singular privilege to tread this holy ground and sense the telling impact that Methodism has made on the world. In the relatively brief time of two centuries, it has become a mighty, puissant church in the proclamation of the true religion of Jesus Christ. More and more, Methodism is spreading and gathering strength to reach new heights. Now on the occasion of this meeting when the values of our beloved Church are to be assessed, we are sure new power will come to us, helping us to continue the struggle with ever greater enthusiasm.

The Methodist Church of Mexico, 28,500 members strong, with 347 congregations, and a corps of some 300 workers, with its educational institutions, and social and medical centers, is campaigning in a land where ground must be gained inch by inch. Superstition, deceit, and bigotry constitute an immense force against which we struggle, while difficulties caused by the law thwart our work. Moreover, there is constant persecution on the part of the Roman Catholic Church. Yet Methodism in Mexico is flourishing.

As we come to attend this meeting which so inspires us, we wish to express our gratitude to God, and our profound admiration of the Founder of Methodism, John Wesley. Now that we stand on holy ground in the environment of those who organized our Church, we bring you the gratitude of a whole

people. At the same time we confess our faith, pledging ourselves to work even more zealously and enthusiastically that we may always be counted among that nobility known as the people called Methodists.

District Superintendent Investigates a Port City

Working on Puebla District

Maurilio Olivera (*)

Puebla District is one of the most varied and extensive districts. It includes the States of Puebla, Tlaxcala, and part of Veracruz, covering an area of approximately 25,000 square miles. Every sort of climate is found here — from the cold and rain of Xochiapulco in the northern part of the State of Puebla to the tropical heat of Matamoros Izúcar in the southern part of the same State. The type of people varies from one region to the other, and their dialect changes as well. Our District has excellents means of communication by railway and by the many highways, including the Pan American Highway.

Our Church has 20 pastoral charges in this District and more than 80 preaching places. Our twenty pastors are putting in their best efforts to carry forward the work of God with the help of an equal number of local preachers. Some of our pastors are pre-theological students in our splendid Madero Mexican Institute in the city of Puebla which is capably directed by Dr. Francisco Cruz Aedo. Some of the workers are unordained preachers who have entered the itineracy; two women are pastors of rural charges; and eight men are ordained pastors and members of the Central Annual Conference.

There are 50 preaching places which can only be reached on foot or horse back. So the Superintendent of the District dreams of having at least a motorcycle for more rapid access to these points.

There are 21 church buildings in the whole District with 8 more under construction. Since there are only 10 parsonages, the other pastors have to pay rent or live in the home of some member.

Methodist work has been established in 8 cities, 6 towns, and 67 rural communities. The largest congregation is in the city of Puebla with 600 members, and the smallest is in Don Roque with 15 members, not counting the children. In the whole District there are 3500 members.

Gospel work began in this region about the year 1875 under the most difficult circumstances imaginable, given the Roman Catholic fanaticism of the population. The church and parsonage in the city of Puebla were built on the very site of an ancient convent from whose ruins 200 human skeletons were removed.

There has always been religious persecution on the part of the Catholic communities, often provoked by some priest. This persecution has been carried out in different ways: by stoning the meeting places, shouting insults, making armed attacks on church buildings or homes of believers, and by assualts on the roads. On April 8, 1881, the pastor in Apizaco, Tlaxcala, Rev. Epigmenio Monroy, was assassinated in an ambush. He is recognized as the first Methodist martyr in Mexico. In the villages persecution is also effected by the civil

authorities who generally support the priests. Frequently our brethren are deprived of their liberties, of irrigation water for their lands, or of their work animals, and are threatened in

District Superintendent Baptizing New Member

a thousand ways to oblige them to leave the community.

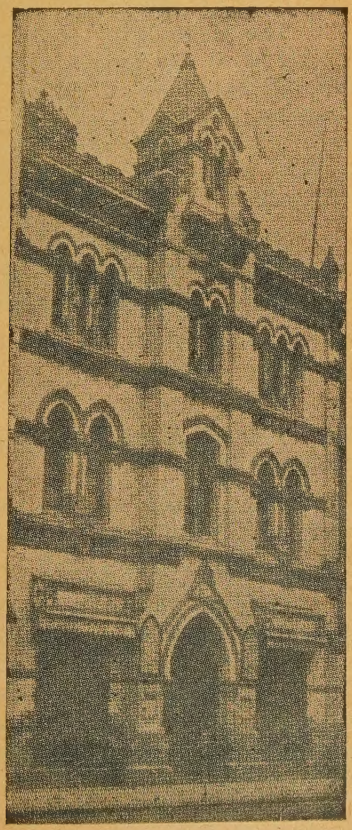
All of these things go to make up our District. But the work of the Lord steadily advances. We are beginning a great evangelistic campaign, and all our pastors and believers are full of enthusiasm about it. With the mighty help of God we shall witness the victorious progress of the Gospel. We need the fervent prayers of all our brethren in Christ Jesus.

—o O o—

(*) Rev. Maurilio Olivera is the present District Elder who serves Puebla District. This District is presented as a sample of the work done throughout the Methodist Church of Mexico by our valiant district superintendents, pastors, and supply workers.

YEAR	1947	1948	1949	1950
Members in full connection	15,149	16,900	17,522	17,965
Members on probation	4,326	5,313	5,045	5,148
Baptized children	797	1,426	1,614	1,927
Pastors	65	68	70	71
Local preachers	130	137	140	148
Number of Sunday Schools	145	157	160	166
Sunday School enrollment	8,789	8,563	8,482	8,362
Schools	12	12	12	12
School enrollment	3,915	4,206	4,620	4,800
Student hostels	5	5	5	5
Social centers	4	4	4	4
Members outside of Methodist territory	3,000	3,000	3,000	3,000

Methodist,
Church,
Torreón



"Cathedral of Mexican Methodism",
Gante Street, Mexico City

MADERO MEXICAN INSTITUTE

PUEBLA

Francisco Cruz Aedo (*)

The Methodist Church around the world has devoted her time, money, and energy to the education of the people. Mexico is without doubt an example of this precious truth. The Methodist Church started its work in Mexico in 1873, and in 1874 opened its first school, choosing the lovely and beautiful city of Puebla for this purpose.

The Methodist School for Boys in Puebla has been a real blessing to all. We just do not know how many boys have received here the impact of Christian influence, but we do know that hundreds and thousands of our people scattered throughout our country have passed through this school and have become an asset in their work and their locality. Many found Jesus here and are now serving the Lord with fidelity and sacrifice.

The second epoch of the school started in February 1940. So you can form an idea of its growth during this period. Herewith we give the history of the school in numbers:

Students enrolled	1940	61	1950	668
	1948	609		
	1949	638	1951	671

This year we could have more students but we do not have any more room.

Since 1948 the number of Christian students has increased. Now we have a special group of boys, around 20, who have felt a special call to serve Christ.

In 1949 the school celebrated its Diamond Anniversary. We had a week of special activities, beginning with a service

(*) **Dr. Francisco Cruz Aedo is president of Madero Mexican Institute. His report indicates the type of work done in our schools of Christian origin even though the law does not permit the teaching of religion.**

of thanksgiving and finishing with another of cosecration for the work we have ahead.

During the last four years we have advanced. In 1948 we started the Junior College with lots of success. The new school is affiliated with the National University of Mexico, and it has a great future.

We are facing a strong and well organized opposition, but God is with us; and so we go forward knowing that the school is a necessity to everybody and must continue. It is God's work.

Ready to Serve Dinner at an Institute

Women's Missionary Societies

Rebeca M. Pérez. (*)

When the two branches of Methodism united in 1930 to form the Methodist Church of Mexico, the women's organizations also united to become the Confederation of Women's Missionary Societies. Each of the two Conferences — the Border and the

(*) Mrs. Rebeca M. Perez is president of the Central Federation of Women's Missionary Societies, having carried this responsibility for several years.

Central — has a Federation of Women's Missionary Societies, the two forming the Confederation.

We use the same constitution and book of devotional topics. Each Federation has its own officers, the two presidents, the two general secretaries, and the two treasurers being also the executive committee of the Confederation. In connection with the Annual Conference each Federation holds its annual meeting, and the Confederation meets every four years at the time and place of the General Conference of the Church. In this assembly changes or additions to our Constitution are considered and recommended to the General Conference for their approbation, thus giving us the authorization of the Church for our work.

The Confederation is related to the National Union of Women's Christian Societies, a body made up of 12 women's groups of different denominations in our country. We help the Union support missionary work in the State of Chiapas among the Chamulas and Lacandones, indigenous tribes; and we cooperate in the publication of literature.

We are related to the outside through the World Federation of Methodist Women, helping with an annual offering for foreign missions, and, independently, we contribute a little toward rural work in Cuba.

The Border Federation works in the states of Sonora, Chihuahua, Coahuila, Nuevo León, and Durango, in 45 societies which have a membership of 600 women. This vast territory and rugged terrain make it difficult to visit the work, for one has to travel over great areas, most of them desert. Even so, much has been accomplished, and every church has a women's society.

This Border Federation is helping to manage and maintain Roberts Social Center in Saltillo, a clinic in Monterrey, and a mission field in the mountains of Chihuahua. They are always interested in providing scholarships for young men and women who are preparing for Christian service.

The Central Federation works in the states of Mexico, Morelos, Puebla, Tlaxcala, Veracruz, Hidalgo, Querétaro, and Guanajuato. These states do not compare, in territorial expanse, with those of the Border area; so it is possible to give more ample

supervision to the women's societies, work which is done by the general and district secretaries.

The efforts of this Federation are devoted to missionary work in four fields. One only is in the city — Celaya in the State of Guanajuato. The other three are indigenous villages which need our sympathetic understanding, and instruction in the way of salvation in Christ Jesus.

For eight years we have supported a worker in an Indian village called Xoxocotla in the State of Morelos. The first worker there was Mrs. Clemencia A. Guadarrama who did a praiseworthy piece of social work, teaching the women to read, write, cut and sew garments, and improve their humble homes. She brought boys and girls to Christian schools in Mexico City, Pachuca, and Puebla. Some of these young people are now nearly ready for advanced courses. Redeemed by Christ, they have become lights in their native village. Mrs. Guadarrama is now working in another mission field in the State of Hidalgo which includes El Arenal, Chicabasco, Actopan, Cóporo, Otumba, and Acelotla. Recently she has begun to visit a former mission field of the Federation, Zimapán.

The new mission field we have taken over this year is the most remote, Tochimizolco, in the mountains of the State of Puebla, and we have high hopes for it. We trust that, under the blessing of God, we may be able to open more mission fields among the indigenous peoples of our land to help them come out of the darkness of fanaticism and idolatry into the glorious light of the Gospel of salvation.

The local societies channel their work through four departments: spiritual, missionary, social, and home. The heads of these departments in the Federations orient the local societies by means of institutes, either local or regional, and periodical bulletins of instructions.

Each Federation also has two special secretaries: one who promotes the retirement fund for deaconesses; the other who campaigns for life and memorial members at three dollars each. A certificate is given in the name of the person the donor wishes to honor, and the money goes to the support of missionary work.

Another means of gathering funds is having the missionary department present a monthly program which gives opportunity for presenting the money saved in "Blessing Boxes", little offerings set aside in gratitude for each personal blessing.

We thank God for the work done by our women's societies; not only for the big projects of city societies but also for the splendid examples of humble but persistent work in rural groups. Many women in the villages do not have resources and they make genuine and ingenious sacrifices to earn their missionary offerings. Some dedicate the eggs layed by a certain hen, or the flowers or fruit of their small gardens to meet their pledges, finding deep satisfaction in thus helping in home and foreign missionary work.

CHRISTIAN CENTER

Olive I. Givin (*)

Everywhere "signs of the times" are in evidence. The broiling sun and the burning air of the dry season; talk of examination schedules; tape measures, pins, patterns and goods for graduation dresses; all of these remind us that another school year is drawing to a close.

It is a good season for a new friend of the institution to fit together the incidents she has observed and which have been related to her, to form an over-all picture of Christian Center,

What did Christmas mean to the little folks in the day nursery, and to the students in the commercial department? For the little folks it meant toys, as we would expect. Where did they come from? Many of them were made by the students themselves—some of the girls in their club making dolls and

(*) **Miss Olive I. Givin is head of the Commercial Department of Christian Center. Her article pictures some of the activities characteristic of our social centers in Chihuahua, Durango, Monterrey, and Saltillo.**

Toy Project, Christian Center, Chihuahua

cute little cloth animals stuffed with cotton; and some boys helping another missionary in the shop where stick horses, wooden animals on wheels, little trains, and carts, were made from bits of wood, old tin cans, old flashlight batteries, typewriter ribbon spools, and other odds and ends. Painted in bright colors, the toys were unbelievably attractive—considering the raw materials which were used—and brought smiles to the faces and joy to the hearts of those fortunate enough to receive them. The toys in the shop were turned out in wholesale quantities, so that there were enough to share with the clinic at Sanatorio Palmore.

But toys and a "Piñata" alone do not make Christmas; and as the different groups sang Christmas carols and listened to the Christmas story, we felt that the true spirit of Christmas was in evidence.

In any school there are always special programs to be

prepared, and often the teachers become tired of helping prepare "another program". However, each one has the freshness of novelty for the pupils, who don't stay in school as many years as some of their teachers! The numbers of the program on Pan-American Day were given on a platform where girls holding the flags of the different nations formed a background. Several of the students' compositions were later published in the local papers. Can we teach these young people the ideals of brotherhood among nations, so that their generation will be free from the wars which have been the scourge of ours?

Let us look at just one of the other special programs of the year. A former pupil at one of the local broadcasting stations made it possible for us to have a half-hour broadcast in honor of Mothers' Day. The teachers and students who took part received many compliments on their performance, and a local paper requested permission to publish the original composition read by one of the students.

The day nursey mothers were invited to stay for supper when they came for their children the evening of Mothers' Day, and it was made a festive occasion.

One would like to have more time for the little folks in the nursery, who are affectionate and appreciative. One day when I met one of the little boys on the street, he stopped me and asked for "un besito" (a little kiss). Another day as I was walking along the street, I heard my name called from a window, and, looking up, saw two or three of the little folks calling to me from the window of the kindergarten where they spend their morning hours, while others were running to call their companions to come wave to me. They seemed to consider me an old friend. And I must be "old" in one way, if not in another, for the other day one of the little neighbor boys who comes in to play called me "abuelita" (grandma).

A former student is the boys' athletic director this year, and the boys are having the benefits of learning games, and sportsmanship. The girls' basketball team won the city championship, much to their delight.

While many of the pupils come from homes where privileges are few, and in some cases a widowed or deserted mother is making a brave struggle to provide her children with

the necessities of life, there are also the wife and daughter of the state director of education enrolled in the English classes, along with teachers and engineers, who feel the need of a better knowledge of English. There is also the girl who helps the cook a couple of days a week, to pay her tuition, and another who helps in the office. And for some months there was an orphan boy whose brother was wounded in Korea, and who was living with relatives in Chihuahua until arrangements could be made for him to return to the States, where he had lived until his father's death a couple of years ago.

It would have been interesting to keep track of the number of times, as I have been introduced to people, the explanation was added, "One of my former pupils," or, "One of our day nursey children." They are found all over the city—as well as in other parts of the country and in the United States— in stores, banks, goverment offices, in church, the choir and other departments there.

The number and variety of visitors who have come to see the directora while she was confined to the hospital or her room, by a fracture, show how wide the sphere of influence of Centro Cristiano and the workers there has been.

Many are the incidents which show the gratitude of those who have been helped, as the gift of a hundred pesos from a last year's graduate to help with Christmas gifts for the needy; and a recent visit from a former day nursey child, with a friend of his, bringing "paletas" (popsicles) for all the children here now. The friend was one of the neighborhood boys who used to take advantage of the Center's open door, to come in to the playground.

The door is still open to many groups. The young people of the church come over on Sunday afternoons. The Watch Night supper for all the membership was held here. And the workers take an active part in the work of the church, as members of the board of stewards; choir director; Sunday School teacher; and workers in the missionary society and young people's league.

Many in the community come for help with their problems, as the deserted wife who came last week and secured a small

loan to buy materials so that she could make dresses to sell, while staying at home to care for her baby son and little daughter.

We are thankful for what has been accomplished. But the words "next year" are frequently heard as the different workers, national and foreign, seeing other needs to be met and improvements which could be made, look forward to a vacation time—of some rest and refreshment of body and spirit, but also of preparation for another year of service in the Master's name.

Ministerial Training in Mexico

Milton C. Davis (*)

Seventy-five years ago, two Methodist bishops came to Mexico City. They did not come at the same time, or under the same auspices, nor did they begin work in the same way. But each began the organization of a group, and these two groups grew into the Methodist Annual Conferences, as their spheres of work were extended to many parts of the Republic. Today these two movements have been merged in the life of a single church: it has 105 pastors, of whom 55 are traveling elders; 325 preaching places, and 28,000 members. Other thousands of people are touched, directly or indirectly, by preaching services, various church activities, Christian teachers, social service, and medical care.

In the early decades of the growth of Methodism in Mexico, most of the pastors felt their call to the ministry first in the elementary or secondary schools carried on under the influence of the church; for more advanced training, particularly in Bible and Theology, they studied in special departments of certain schools. After 1915, several of the Protestant churches

(*) Dr. Milton C. Davis is president of Union Evangelical Center where ministerial and deaconess candidates are trained.

became convinced of the advantages of closer cooperation, and an interdenominational training plan was organized, which included the establishment of the Union Theological School. At present three denominations, Methodist, Congregational, and Disciples of Christ cooperate in the support of this school, and use it as their authorized agency for the training of ministers. The students of the Methodist Deaconess School also receive a considerable part of their training in this institution.

There are this year 22 young men enrolled; of these the Methodists have 19, the Disciples of Christ 2, and the Congregational Church one. There are also 10 young women enrolled. In the Faculty, all or part time service is given by 7 missionaries and 6 ministers of the Methodist Church including the Secretary of Christian Education; one missionary of the Disciples of Christ; two Congregational ministers, one of them Secretary of Christian Education for the National Evangelical Council; the Editorial Secretary of the Interdenominational Committee on Literature (a Methodist); and one layman each from the Baptist and Friends Churches. Some of these workers have time to teach only one or two subjects each. All departments of instruction have as teachers outstanding men in their respective subjects.

Besides the subjects usually included in a theological curriculum, the course of study for ministers and deaconesses includes some additional activities related to the practical needs of the church, that have been seen by those who have carried responsibilities of leadership. There are special courses on individual and community health, with emphasis on such practical matters as injections, vaccination, and first aid. Projects of social service growing out of actual needs, are planned. The problems of both city and rural churches, are carefully studied. Projects for the economic and social improvement of community life, and for the development of rural leadership, are carried out each year.

Each student serves as pastor or assistant pastor of some congregation. One member of the Faculty is appointed counsellor of student pastoral work, working in close cooperation with the District Superintendents. A good beginning has been made in acquiring equipment for the use of visual aids in class room and assembly. The Director of Visual Aids Department guides the

Baptizing a Child

Altar Service

students in the acquisition and preparation of this equipment for the benefit of interested congregations.

The Methodist Church of Mexico is today in a period of rapid growth. Its membership is double that of a decade ago; many new church buildings have been erected, and a number of new congregations have been formed. The laws of the country require that only those who are Mexicans by birth may do ministerial work. This has thrown upon us a larger responsibility for the training of leaders. To meet the needs of the growing Church, there must be more students in training, and a still more diversified preparation.

Certainly there is no need more vital in the task of evangelizing this country, than that of a trained ministry. Mexico is about one-fourth as large as the continental United States. The needs of the Methodist Church in the evangelization of this inmense territory are far greater than the needs would be if we were considering only the pastoral care of the congregations already founded. New groups must be formed, new circuits and districts organized, new regions evangelized. The training of men with preaching ability, evangelistic fervor, and the spirit of consecrated and practical service in the name of the Master is essential to the carrying forward of this larger task now facing the Church.

The Methodist Deaconess School

Mary N. Pearson (*).

The aim of the school is to train leaders for the work of the church, in its various forms, as regular or associate deaconesses or volunteer workers. The theoretical training is given in the Seminary along with the young men. However, there are classes, such as domestic science, sewing and other

(*) **Principal of the school.**

subjects of a practical nature that are important in the training of a young woman, that are given in the home. During their course of three or four years according to the one chosen, the girls have practice work in the churches of the city and, during the long vacation, in Daily Vacation Bible School work. After graduation the girls are placed where it seems that their talents will best serve the church. Some go into Social centers, some into work with the Federation of Women's Missionary Societies as their missionaries and others into direct church work.

Some of the graduates have gone out into active service in the church; some have married Seminary students and have done and are doing a splendid job as pastors' wives, both in

A Mexican Apiary of Box-hives.

home and church; some have taken nurse training and are active in helping the sick; others, not using their training professionally, are doing volunteer work in the churches. The need for trained leaders is great, but the workers are all too few. We pray the Lord of the harvest may send forth workers into the harvest.

Agricultural Missionary Work in Mexico

Claude R. Kellogg (*).

Have you ever visited a Mexican apiary? No? Then you have something to which to look forward.

Why not go with me as I pay a call on Don José Andrade in the little village of Tecamachalco, near Mexico city? Señor Andrade, like all the Mexican country people, is very hospitable and will be glad to show us his apiary.

Tucked away behind his house and under a big ash tree, we find some fifty or sixty wooden box-hives crowded into a space of about 30 by 50 feet. The boxes are up on standards about two feet from the ground and placed in long rows. The air is full of bees, some on their way to the fields and others returning laden with pollen and nectar. Do not be afraid of stings, for the bees are intent on their own business and, unless we get in their way, they will scarcely pay any attention to us.

Such an apiary, vibrant with life, makes a pretty sight, but on more mature reflection one is saddened over the loss occasioned by the antiquated methods and poor equipment. In a country bountifully endowed with necter-secreting flowers and a benign climate, literally tons of nectar are going to waste because of inadequate colonies of bees in unsuitable wooden boxes or in hollow tree trunks.

In order to get a comparison, we requested and received from Sr. Andrade permission to place in his apiary two modern hives. At the end of the season, while Don José was taking about 10 pounds of honey from each of his box-hives, we were taking off from 50 to 60 pounds of honey from our modern hives. Modern hives with proper management will produce

(*) **Mr. C. R. Kellogg, missionary-on-a-motorcycle, not only improves country life. There are city folks, some comfortably situated, others in slum districts, who are profiting by his methods of raising poultry, using the booklet Mr. Kellogg has published on the subjet. Mr. Kellogg teaches in the Seminary.**

at least 4 or 5 times as much honey as the local type of box-hive.

Apparently Don José also had noticed the difference, for on return from furlough, we found that he had made several modern style hives, copied from those we had placed with him. Thus, through practical demonstrations and personal visits, a knowledge of modern agricultural methods is spreading among the alert farmers.

Or perhaps you are interested in poultry? Let us, then, look into the situation in rural Mexico. Practically every country home has a few hens, and chicks are hatched in the old-fashioned way. A lack of selection in the parent stock gives the chicks a poor start, and freedom to run in the corrals or in the village streets causes a high mortality from accidents or diseases.

Part of the 300 Baby Chicks Donated

Bringing in pure-bred stock from the North and vaccination against diseases are two of the most promising ways of helping increase poultry production. For several years we have been receiving baby chicks, sent absolutely free by the Poultry Club of Penn State College, for distribution in the various villages and now we can see descendants of these immigrants in many villages, — often in the most unexpected places. A number of our farmer friends now have small but promising stocks of pure-bred fowls, or crosses with local stock

which are more hardy than the pure bred, and these help support the family.

In one village, 300 baby chicks were distributed among the members of a rural church and instructions given on the care of the little orphans. Out of these 300 chicks, each of 10 or 12 families that we know of has a small flock of pure-bred fowls and the rest of the chickens, when nearly grown, were sold for 300 pesos. This sum, though small, was sufficient to arouse interest in some needed repairs of the church.

Do the people appreciate such help? Arriving in a village one morning and going to inspect the chicks referred to above, we noticed that they were drinking milk. "Yes", the mother said, "the little girl went without her milk this morning so the chicks could have some to drink." The people are appreciative and cooperate to the extent that their resources permit.

In Mexico corn is the principal food of man and beast. In every year except the past one, corn has been imported into Mexico from abroad. The Government is doing all it can to increase the production and our rural churches should take their part in this work. In a number of villages, corn clubs were organized among our members and the men shown how to select their seed, test it for germination and disinfect it. In some cases the pastors went into the fields with their farmer friends to help demonstrate seed selection. Until the hybrid or scientifically selected corn seed is in universal use, individual selection and care of seed could add at least 15% or 20% to the national crop.

I am sure you would be interested in our apple tree project. High up on the flanks of Ixtaccihuatl, one of our famous volcanoes, we found some of our rural members raising apples. The apples were not particularly good and we sought a way of getting better ones. Through the help of a friend, Dr. Clara Schmidt, of Pasadena, California, some of the best apple trees obtainable were imported and are now growing there. Interestingly enough, the men report that bud-sticks of the original imports, grafted on to local apple trees, succeed better than the imported trees and are now being propagated in increasing numbers.

But the agricultural missionary is interested in more than

an increase in production. He sees agriculture as a method of improving the living conditions of the rural members of our Church. He sees it a means of drawing the members closer together, in clubs or study groups, for a better social life. It may be used, by those rural pastors who are interested, as a means of adding to their altogether inadequate budget and, through the Lord's Acre projects, agricultural improvement in rural communities may contribute to church support. Finally, it should give a new dignity to the work on the farm with the realization that in such pursuit one is cooperating with the Creator and should bring the farmer closer to the God of the Universe.

RURAL LIFE IN MEXICO

Juan Díaz G. (*)

Mexico has over seventy-five thousand rural communities whose life is tied to the soil and agriculture.

Many of these communities have improved marvelously as the fruit of the Mexican Revolution, and have nice homes, good live stock, pigs and poultry. They raise good crops of corn, beans, wheat, barley if the climate is temperate; and abundant crops of cotton, sugar cane, sesame, peanuts where the climate is warm. Such communities have schools, health centers, electricity, water supply, good roads, and play grounds or an athletic field where you may see boys and girls enjoying ball games — base, volley, basket, and foot (soccer).

Nevertheless, there are many other communities with very poor means of living. They have not been reached by the educational and social movement of our Mexican Revolution and many of them were even terribly damaged by the fighting political groups. Most of these poor villages have no healthy homes, no roads, no water supply, no electricity; their agriculture

(*) **Professor Juan Díaz G. is the head of the Rural Church Department of Union Evangelical Center with years of expereince to his credit.**

is very poor because they have not the means to improve it or they do not have good land nor water for irrigation. They have only two types of enjoyment: (1) the ceremonials of the Roman Catholic Church whose teaching is to suffer the hard present living and to wait for the blessings of the future life; and (2)

Arrival of the Imported Apple Trees

the drinking of pulque. beer, or sugar-cane wine. No wonder that most of the people who live in these communities are so drowsy.

The Evangelical churches must do something to help these people to reach the abundant life. The Federal Government and the State Governments are doing their part. The Evangelical churches should do their part.

Our Union Evangelical Center in 1942 established the Rural Church Departament for the purpose of training rural pastors who would be able to promote ways of improving the total life of our Evangelical people and their rural communities. This Rural Department has been working under many limitations because of the lack of proper buildings and equipment. Some units related to the rural church have been included in the theological courses for the students. We have given particular help and assistance to different rural churches. And we have held many rural institutes, short schools that last from one to five days, and some even to eight weeks, in many rural churches of different denominations.

A RURAL CENTER IN CHICOLOAPAN

It has been proposed to establish, under the direction of the Union Evangelical Center, a rural center in Chicoloapan, a village in the State of Mexico, thirty kilometers east of Mexico City.

Since 1942 the Rural Church Department of the Union Evangelical Center has been using part of the building of the Methodist Church in that village to hold short schools (one or two months long) for rural laymen and women every year. This place is easily reached by car or bus. Being so near to Mexico City, we are able to have the assistance of our Union Evangelical Center teachers as well as many pastors from the nearby towns and villages.

Now there is for sale a plot of land in this village that would meet our need. Once we buy this land, we could use part of it to build a house and work shop, and the other section for agricultural projects as well as for recreational facilities. Then we could develop the following plans:

1. Hold three terms of leadership training for rural laymen and women every year. Each term, from ten to twelve weeks, would be a unit in itself, so that students might come for one or more terms in any year. The school program for each term would include Biblical and theological subjects as well as practical matters on Agriculture, Sanitation, Home Industries, Recreation, and other ways of improving rural life.

2. Carry on an experimental rural church program with such aims as:

(a) Improving the sanctuary and worship methods and materials.

(b) Enlarging the parish, including new preaching places.

(c) Promoting Christian education by means of Sunday Schools, week-day schools, and Vacation Bible Schools.

(d) Better homes.

(e) Individual and community health.

(f) Better agriculture.

(g) Small industries.

(h) Recreation.

Most of the people of Chicoloapan are Catholic, but they are friendly to the Evangelicals and this opens the way for co-operation. The Rural Center will be able to cooperate with the Federal School teachers, the "ejidatarios" (organized farmers), the Parent-Teachers Association, and the present athletic club to carry on many of the above listed projects.

The local Methodist Church of Chicoloapan is rather small, with seven families, some of them not completely converted. But they have a fine spirit and will cooperate in the plans of the Rural Center.

RURAL INSTITUTES

One of the most interesting activities of our Rural Church Department has been the rural institutes held at many local churches of various denominations. We are not able to hold the same number every year. For instance, in 1945 we organized nine institutes; in 1950, ten; while in other years, three or four only. Some institutes last two or three days; others, five to ten days; still others, one or two months.

The teaching staff for these institutes has been made up of some of the Union Evangelical Center teachers, the District Superintendents and pastors of the region where the institutes are held, and the Director of our Rural Church Department.

Since the organization of this Department, we have organized institutes for the Congregational Church in the States of Jalisco and Sinaloa; for the Disciples Church in the State of Zacatecas; for the Methodist Church in the States of Sonora, Chihuahua, Coahuila, Nuevo León, Tamaulipas, Durango, Guanajuato, Veracruz, Puebla, Morelos, Tlaxcala, and Mexico.

The activities and studies at every institute are not the same, since the people and situations are not the same. However, as a general rule, we include Bible studies, Evangelism, Church History, methods and material for the various departments of the local church, Hygiene, Home Industries, Agriculture, and Recreation.

The problem of our Department is to attend to the many requests we have from different local churches to hold institutes; we just do not have time for all of them. Last year (1950) ten institutes were held with a total attendance of 205 students who came from 35 rural communities.

In this way we are helping to solve the problem of leaders for many rural churches that do not have resident pastors, as well as to promote better ways of living and improving our rural communities.

RADIANT EVANGELISM

Nelson Velasco G. (*)

The Methodist Church of Mexico is engaged in the fundamental work of the Christian Church — that of preaching the Gospel and bringing new people to Christ. At present the whole Church is taking part in this task according to the plan of Radiant Evangelism whose object is to take the Gospel to every social sphere, using each organization of the Church toward that end.

As part of this plan we are holding Orientation Institutes on Evangelism. First of all, the workers of a district meet for three days to study plans and methods presented by the Department of Evangelism of the whole Church.

(*) Rev. Nelson Velasco G. is General Secretary of Evangelism for the Methodist Church of Mexico.

Next we organize regional institutes in strategic places on each district These are especially for the members of the local churches who study subjects such as: How to Know One is

Institute on Evangelism in a Village

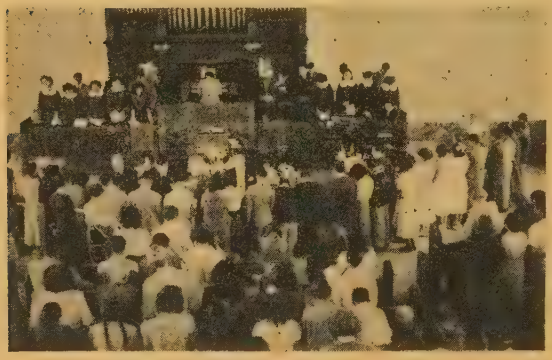
Saved, Personal Work, and the One by One Campaign. Both the district and the regional institutes have been very successful. We praise God for the happy experiences we have had in them, for the members who attend, return to their fields "on fire" and desirous of bringing souls to Christ. The Methodist Church of Mexico is an evangelistic church with a passion for souls.

One feature of this plan of Radiant Evangelism is awakening real interest in the congregations and especially, in the pastors, who find in it the secret of success in their churches. This is what we call the One by One Campaign in which each member of the church is to try to win at least one person to Christ during this year. It is no dream but a necessity, and we believe that the true Christian should be a soul winner. Of course, this requires effort on the part of the pastor to see to it that the members of his church are converted, that they have a genuine experience of salvation themselves. Our motto is: "Every member converted; every convert a soul winner."

The Department of Evangelism is producing the appropiate material for these institutes as far as finances will permit, for we believe the work will be more effective if each

one who attends an institute, whether district or regional, takes home material for study. We are emphasizing personal work as well as altar work, trying to help all our members understand what this means, and to this end we offer them interesting courses of study.

Moreover, we are attempting to prepare in each church a group of brethren ready to work with seekers at the altar. This means that the pastor should present evangelistic messages



Puebla Evagelistic Campaign Closes with Reception of 42 Members

as frequently as possible in order to lead people to experience salvation. At the altar there is need of workers who can deal individually with seekers and lead them into this experience of salvation, and also work with new people who respond. In the district institutes we give the pastors instruction for the preparation of such groups of personal workers.

The notable increase in membership of the Methodist Church of Mexico in the last ten years has been due to this effort to win souls. Our Church, under God's blessing, is marching forward in its evangelistic passion, working and praying to win "Mexico for Christ."

PERSECUTION

The spirit of the Inquisition of colonial times never died out completely in Mexico, and in recent years it has anew been fanned into a flame by the Roman Catholic Church. Of the many cases of persecution of Protestants which could be related we give excepts of the experiences of Methodists who lived in a village not more than an hour's ride from Mexico City. Although these brethren escaped without loss of life, many others have been brutally murdered in such persecutions. The following testimonies were recorded by Rev. Ignacio B González, the District Superintendent.

On the morning of April 16, 1947, residents of Coatlinchán. State of Mexico, came to the city to report that the night before a mob had set fire to the Mehodist Church which had sood there peacefully for 60 years; they had burned the homes of several members, and had tried to kill men, women, and children who were members of the church, merely because they were Protestants.

Clementina Fermoso, widow of the elderly pastor who had recently died, tells her story: "I had lived in the village 18 years, serving as best I could, visiting the bereaved and the sick. But that night I heard the angry mob give shouts of hatred in answer to the pealing bells of the Catholic Church.

"It was about nine o'clock when the mob reached our house and began to stone it. They must have been enormous stones, for they made a terrible noise. Gathering my little son to me, I cried, God, save me!

"We ran into the yard, jumped the wall, and hid in the neighbor's pigsty. We could see the tongues of flame consuming our belongings. Just before dawn we hid for some hours in the low, mud bath house, interminable hours because of the added fear that they might come to make a fire in it and discover us. At last we returned to our house to find everything wrecked, the yard and rooms full of rocks, only smoking ruins of our few possessions, my husband's choice library completely destroyed ....nothing left but the night clothes in which we had escaped.

Workers' Institute on Evangelism, Northern District

'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' "

Benjamín Rivera López, a merchant 69 years of age, concluded his recital by saying: "Since I saw that my life was constantly threatened, I decided to leave the village and take refuge in the city. My son arrived in the city to tell me that the night of the 15th a mob of villagers of Coatlinchán had stoned the store, looted the merchandise, and destroyed the doors of my house. My son had miraculously escaped under cover of the night, constantly fearing that he would be caught and assassinated at any moment on the road."

Then Adán Rivera Islas, head of another family, spoke: "The night of April 15, by order of the priest José López Moreno, some of the villagers, along with the officers and José Rivera and Porfirio Garay, rang the bells of the Roman Catholic Church of the village to call people together. I knew that, on instructions of the priest, I was going to be persecuted merely because I was a Methodist. Because of this knowledge, and with the presentiment that the bells were the signal for the attack on the Protestants, I decided to flee with my family. We had barely reached the corner when we hears the second peal of the bells. In answer to it people hurled themselves upon all the Protestant homes at the same time. They shot off their firearms in the direction where they thought we would be.

Protected by the darkness we could see how, with great stones, they broke down the doors, reducing them to splinters in order to set fire to our homes."

José Mancilla reported that he was on the way home when he heard the bells. Wondering what they meant, he came upon a solitary place in the road where two men armed with big knives ordered him to stop. He ran, and his assailants threw big stones at him. Taking paths he knew well, he reached home and warned his family to escape, for the Methodist church and parsonage were already on fire. He had barely gotten his family out of the house when the mob arrived to burn it. By paths with which he was familiar he succeeded in taking his family to the hills, later reaching the city.

Vicente Rosas and his brother jumped over the corral wall before the mob broke down the doors of their house and looted their little butcher shop, thereby destroying all the product of their honest toil. They fled to the mountains and finally to the city, knowing that they were being persecuted only because they had come to know Christ as their personal Savior.

—Condensed and translated from
EL EVANGELISTA MEXICANO.

O for a faith that will not shrink,

Though pressed by every foe,

That will not tremble on the brink

Of any earthly woe!

Our Missionaries

Mary N. Pearson (*)

In what kind of work are our missionaries occupied? We might well say that they run the gamut from Alpha to Omega, for there are teachers, social workers, evangelists, nurses, rural workers, heads of institutions, and what have you. The dictionary defines a missionary as one sent on a mission, one who is devoted to his task, that is, consecrated to it. That is true of our missionaries and for them their work is not a duty or obligation but a joy. It is a real joy to be a missionary in spite of all the difficulties one encounters.

What kind of missionaries belong to the group? Well, there are those who teach, not in primary or secondary schools, but in social centers, student homes, churches, Bible school or the seminary. There are ministers who do not preach — as that is against the law for foreigners — but who give lectures and falks and get the message across, for "a rose by any other name is just as sweet." For nurses, social workers, and those in charge of student homes there are no specific restrictions.

Among the women missionaries, there are two nurses who are responsible for our big hospital and another who is teaching personal hygiene and public health to the Mexican youth, of both sexes, who are preparing to be leaders in our churches. There are three rural workers, two of whom work out from semi-rural centers to the small villages and isolated communities and one, a nurse, who goes out from a city institution in her station wagon to visit the outlying and country districts, ministering to the physical and spiritual needs of the people. There are five working in social centers, which means most anything from teaching English and other subjects to

(*) **Miss Mary N. Pearson is principal of the Methodist Deaconess School in Mexico City, having had considerable experience in social work.**

supervising a kindergarten and clubs of various kinds and planning all kinds of activities to help in the normal Christian development of the children and young people who come under their charge.

There are five missionaries either in charge of or working in student homes. In most cases they have a hundred or more girls under their care. As a mother, they feel responsible for the physical, mental, moral and spiritual welfare of their charges. One is in charge of the Deaconess School, where girls are prepared to serve in the work of the church, and another is a teacher in the Seminary, while two are doing evangelistic work — one in a church, while the other has her field at large.

As for the men missionaries, there are only four — a small but very efficient group. One is head of the Union Seminary and treasurer of the mission besides tearhing, preaching, working on committees and a thousand other things. Another is a professor in the Seminary and assistant to the mission treasurer, doing, for a harrassed woman principal, many an odd job that needs a man's strong hand. A third is also a professor in the Seminary, giving time in the summer to head up a work camp of American young men who give six weeks to helping a rural community in any way it wishes, from directing games in the schools, arranging social times for the young, to building a hen house or other building that is needed. This same young missionary is specializing in visual aid and giving time and help to the students along this line. The fourth is in rural work. You may find him, with head and hands protected, working with bees, or out in some small country parish teaching the men — and women too — how to raise better poultry, vegetables, and fruit.

Besides these twenty-four regular missionaries, there are four special workers. One is a nurse in the hospital; another, a dietitian, cares for this important task in a situation that gives little leeway to show what can be done along her special line; still another is a commercial teacher in a social center, while the fourth, a man, is in charge of the financial end of the hospital. There are also three L. A. 3's working in two social centers, and two others in one of our student homes.

Some missionaries are specialists and others are just all-round workers putting their minds and hands to anything

that needs to be accomplished. The latter are like the family doctor or general practitioner — not specialists but a great help in time of need. The work of all is directly or indirectly tied up with the national church and its workers.

What of the future? One can scarcely divine in these troublous times what the future holds in store, but we know that the times are in His hands; so we rest assured that He will guide and further the work in the future as He has in the past through His disciples.

Rural Work Near Monterrey

Pauline Willingham (*)

How would you like to take a trip with us today? If you like the country, beautiful scenery and friendly, wholesome people, I think you would enjoy the day. It will take us about 45 minutes to drive to Rancho Las Margaritas. This is a small pueblo, or village. There are approximately a hundred people who live in this valley. There are only about thirty children in the community, including babies, so there is no school teacher. Our children's club meets in the school house, which we rent for this purpose and use each Thursday. Our program usually consists of Bible teaching through use of stories, pictures, and flannelgraph. We have the use of a projector and are hoping to secure some slides of Bible stories. Our small folding organ is very useful in teaching the children how to sing. We have hand work and in our outdoor games we help the children carry out the principles of Christian living in give and take. The older children practice reading and writing.

After the activities of the club are over, we visit the parents. We visit the sick, give advice and treatment for simple disabilities. Those who have chronic or acute diseases of a serious nature, we bring into Monterrey to the civil hospital where they can receive free diagnosis, or if they are financially

(*) Miss Pauline Willingham, an experienced nurse, ministers to both souls and bodies of people in neglected areas.

able, to a private physician. One of the problems of medical work is securing the expensive medicines needed. We find such handicaps as epilepsy, deafness, arthritis, malaria and diseases resulting from nutritional deficiencies.

Jose, a boy of eleven years, has been having what seems to be infected eyes for some months. He is out of doors in the

María de la Luz and Her Mother

sun a great deal of the time taking care of a herd of goats. When the eye condition did not clear up after simple treatment, we brought him to Monterrey to have a specialist examine his eyes. The doctor decided his disability was caused by a lack of vitamins in his diet. Jose's eyes have been improving after taking vitamins for several months. A suggested diet was given, but fruits and green vegetables are not grown in the area where Jose lives. The climate is very dry; water is scarce and so is food.

The other day, a neighbor asked us to visit a friend of hers who had an eye infection. We went over and found that the problem of the eye infection was less serious than the condition of her six weeks old baby, who was practically a skeleton. The baby's diet consisted of a little tea and goat's milk. The mother and baby were unable to return to Monterrey with us; so we described the baby's condition to a specialist when

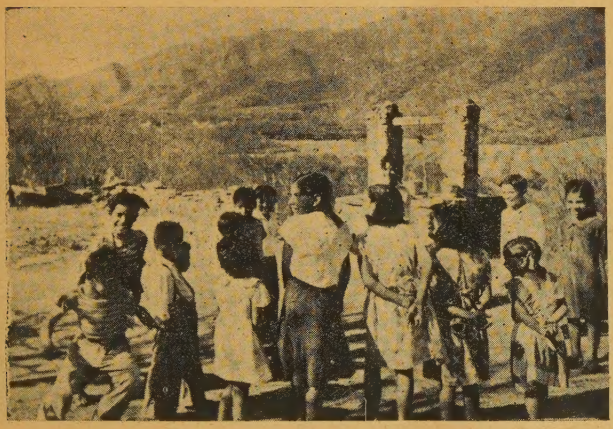
we returned. The next day, upon going to the home, taking milk, vitamins and instructions as to diet, we found that we were too late. The baby was dead. The neighbors were waiting

A Village Church

for us to arrive. We asked the family if they would like for us to read from the Bible, sing a hymn and have prayer. After this simple service, we said goodbye and went to our work at Los Adobes.

Los Adobes is a larger community than Las Margaritas. The children have a school, grades one to four, and within walking distance there is a school where children may complete the sixth grade. We have rented a large room where we have meetings of our club. (We even have a cement floor!) Although our clubs are organized for children, we invite anyone in the community to come at any time they wish. Our average attendance is about sixty and the age range is from three weeks to seventy years. Our program here is the same as in Las Margaritas and Abasolo with the exception of a new project which we started yesterday. We began a sewing class for the ladies. There were about fifteen present during the afternoon. Many of these same ladies have been attending our Bible story classes. The young men of the village are interested in Bible study and recreational activities. They are busy during the week planting and cultivating corn, gathering wood, or working in the orange groves. A group of young people from the Methodist church in Monterrey, with the help and supervision of a retired pastor, have begun services in this village.

We have now the care of a two-year-old whose mother is retarded mentally. Maria de la Luz did not have sufficient care and proper food until we brought her to Monterrey about



Playing Games Near Village Well

six months ago. Guadalupe, her mother, just could not learn how to bathe her and she often forgot to feed her, even when we took sufficient food each week. No one in the village cared to have the responsibility of feeding and caring for a sick child, so we arranged for her care here in Monterrey. She was two years old June 26. She is just now getting her first teeth and can take one or two steps. We hope to find someone in the village who will be responsible for preparing her food and caring for her now that she is in much better condition. The ladies of a Sunday school class of the Monterrey Methodist church have decided to help with Maria's support by purchasing milk each month. Many have already contributed other necessary and useful articles.

Our aim in rural work is to present the Gospel message to those who live in rural areas where there is no church and no religious teaching and to help the people to an experience of knowing and accepting Christ and carrying out His principles in their lives.

A Place of Worship

To him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove:
His name shall stand forever;
That name to us is Love.

— James Montgomery.

Cortazar, Gto.:

Miss Mamie Baird

General Teran, N. L.:
Miss Anne Deavours

México, D. F.:

Dr. and Mrs. M. C. Davis, Apdo. 117 Bis
Mr. and Mrs. John L. Groves, Apdo. 117 Bis
Mr. and Mrs. Claude R. Kellogg, Apdo. 117 Bis
Mr. and Mrs. Wesley Matzigkeit, Apdo. 117 Bis
Miss Gertrude Arbogast, Humboldt 39 – 22, Zona 1
Miss Dora L. Ingrum, Apdo. 117 Bis
Miss Orlene McKimmey, Mariano Escobedo 291, Zona 5
Miss Mary N. Pearson, Sadi Carnot 73, Zona 4
Miss Ruth V. Warner, Humboldt 39 – 22, Zona 1

Monterrey, N. L.:

Miss Ruth Byerley, Centro MacDonell, Durango, Dgo.
Miss Anabelle Dyck, Apdo. 446
Miss Helen M. Hodgson, Apdo. 446
Miss Dora Schmidt, Washington 208 Oriente
Miss Pauline Willingham, Apdo. 446

Puebla, Pue.:

Miss Bertha Baker, Apdo. 157
Miss Ola Eugene Callahan, Apdo. 157
Miss Clara A. Gibson, Apdo. 157

MEXICO
BAJA CALIFORNIA Norte
BAJA CALIFORNIA Sur
SONORA
CHIHUAHUA
COAHUILA
NUEVO LEON
TAMAULIPAS
SINALOA
DURANGO
ZACATECAS
SAN LUIS POTOSI
NAYARIT
AGUASCALIENTES
JALISCO
GUANAJUATO
QUERETARO
HIDALGO
MICHOACAN
MEXICO
MORELOS
TLAXCALA
PUEBLA
VERACRUZ
GUERRERO
OAXACA
TABASCO
CHIAPAS
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